

JUST REPRIMAND

Daniel de Foe.

1103. f. 60.

In a Letter to a Gentleman in South Britain.

My dear Sir, Minister of the Free Church in Glasgow.
S-I-R,
I Doubt not, but by this time, you have seen M. de Foe's *History of the Union*; wherein he represents life to the World in Black enough Colours: I hope no Body will blame me (considering my Station and Character) to endeavour my own Exculpation and Defence. Sir, in managing this *Adventure*, I shall advisedly abstain from *Satirical Sarcasms*, Banter, and Invectives, (saving what the Narration of Matters of Fact naturally imports and necessarily bewrays) and shall study to speak the Words of Truth and Sobriety. In which Essay, I will reflect on three things, that specially concern M. de Foe's undue Maltreatment of me: The first thing I reflect on, is, what he lays down as the Sandy Foundation, upon which he superstructs his *Groundless Allegiances* to my Disparagement; viz. His averring with much Confidence, p. 60. that I said in my Sermon on *Exra 8. 21. November 1706. Addresses will not do, and Prayers will not do; there must be other Methods, &c.* Wherefore up and be valiant for the City of our God. I Answer, That I did not speak these words, and can declare this in the most Solemn manner: and to any Body of Sense and Sagacity, they have no Air of Probability about them. For it would have been an Ill Argument, to perswade to *Address the Parliament* against the Union, [which was the highest Point I aimed at] to tell *Addresses will not do*; as neither is it Agreeable Divinity, to say, *Prayers will not do*, in this unqualified way of Diction. Likeways, it is considerable, that it was too early to divine, that *Addresses* would not do; my Sermon being Preached about the beginning of the Addressing-Work: Whereas he says, I spake words to this Purpose; I can declare with alike Assurance, as above said, that I uttered no words to this purpose, that *Addresses* will not do, and *Prayers* will not do. And sure I am, that M. de Foe's Informers, whoever they be, cannot Depone upon Oath, they heard me speak them, except they Swear falsely, or *Glasgow* afford some *Knights of the Post*, who shall be suborn'd and practised upon *Vijs & modis*, to swear against their Consciences, which is not to be supposed. But, Sir, For your Satisfaction, I will give you the Words of my Sermon, that seem to be most like, what he, or his *Vouchers* would be at, as I find them partly in my own Notes, and partly have them from one who wrote my Sermon in *Short Hand*: viz. 3dly. We must not only do what we can with GOD, and leave it there; but we must likewise do all we can with Men, in an Allowable, Righteous way: Therefore use all the Topicks and Arguments you can with them, in order to prevent the Ruine

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and Perdition of your most Valuable Interests. -- Importunately Address the Throne of Grace, and also in a *Legal, warrantable way*, do what ye can with Men, to get your Dreaded Miseries prevented. And further, Our Historian is guilty of a Pitiful Blunder, p. 66. to pretend he hath my Sermon by him *verbatim*, [which is not credible] and yet when he comes to cite a Passage out of it, to tell, I spoke Words to this, or that purpose; is palpably none other than an *Artfull Accommodation* of Words of his own, to make his *Sinister Inference* appear the more plausible.

I must also say here, that M. De Foe cannot account for it, as an *Historian*, that he never spoke to me, concerning the Informations he got against me, tho he was here, procuring Subscriptions to his intended History: For had he either spoken, or written to me, I could have told him, I never spoke these words, I could have Nam'd a greater Number than he, of as considerable persons, and *less Byassed* than his *Vouchers*, who were my Hearers that could have told him, they heard no such words from my Mouth; And also I could have told him, that some prejudiced People in a *Paroxysm* of Humour and Passion, might Suggest Stories to him, which in cold-Blood, and upon Solemn Oath, they would not dare to Depone: All which would have been sufficient to make his Information *Dubious and uncertain*, which an impartial and Candid Author, regarding his Credit, would not venture to Publish for Truth: But what mighty *Pill* could Operate on the Man to Hazard his Credit so far, I leave to others to Divine: Specially considering, his *History* might have been no less compleat, but far less Offensive, without *Personal Reflections*, and false Aspersions: However giving but not granting, I had spoke these words he alledgeth, there might other more favourable, and less injurious Inferences have been supposed, than what Mr. De Foe groundlessly forces from them: For I must say it, he draws very ill Natured consequences, from his Apocryphal Note, with a plain tendencie to impute the Rables of *Glasgow* to my Sermon, as the Cause thereof Page 60, 62. To which heavy Charge I Answer; 1st; As to the meaning of my Words, that we must do all we can with Men, it was clear, I designed *Addressing the Parliament*, and *no other thing*, for the whole Town almost was in a keen Humour for it, the *Ministers* of the Place were jointly Consulted about it, before I Preached that Sermon, and the foregoing Night I spoke to the *Magistrates* about Addressing, and also in my Sermon, I expressly Named the *Address of the Convention of Burroughs*, and closed with these words: There seems to be a Zeal and Disposition with the People for Addressing at this time, like Neighbour and other, the thing is surely *allowable*, there is plain *Law* for it, and the Circumstances of the Time point it out, as fit and seasonable, &c. All which Considerations are sufficient to convince any Body [that is not prepossessed with Picque and Prejudice] that the obvious Scope of that part of my Sermon, was none other than to perswade to Addressing the Parliament, and is *toto calo* distant from the Forged Words, that *Addresses* will not do, which only Malice it self, in the *Abstract* could devise or Averr.

To which let me add, if thought it fit to be mentioned here, I could Convincingly show, what was the *true and reall Occasion*, of our *Glasgow* Rables and Confusions, Moreover if M. De Foe hath my Sermon by him *Verbatim*, as he pretends, he will find my foresaid Words *Cautiously* enough qualified, which might justly preclude any such *wreasted* Sense as he puts on them, for thus I worded my self. But we must likewise do all we can with Men, in an allowable Righteous way. &c. 2^{dly}. I can Ingenuously

ly averr, that I had not so much as a *Wish*, to see such Tumults, as we had here, and neither was I *Ignorant* how Obnoxious such an Adventure (as Accession to so *Illegal* a thing) would have made me to the Wrath & Vengeance of the Government, & it's severe *Penal Laws* against Raisers of Tumults, specially at such a *Critical Juncture*; and neither had I the prospect or *Temptation* of any *Pecuniarie* Emolument or reward for this my adventure of being for Addressing: To this purpose I think fit to Transcribe a passage of a *Letter*, which I wrote to a Member of the *Union Parliament*, November 27 1706 *Glasgow*. You acquaint me that my Sermon is much misrepresented, as if my Design had been to raise Tumults: For my own *Apologie* and Clearance, in General, I declare with greatest Ingenuity, I had not a *thought* design, or desire of any Tumult, Disorder, or Disturbance, for I utterly Abhominat and *Disprove* all Irregular, and *Mobbeish* Practices, and perhaps there were few in *Glasgow*, who have been more Sorrowfully Weighted, for what of this sort is come to pass, than my self: and as to the Injurious Censures, and Calumnious misreports of any. &c. And in another *Letter* to the same person November 1706. I had this passage, I doubt not, but the rise of misreports might proceed from the various *Temper*s and *Capacities* of my Promiscuous Audience, for probably some through *Ignorance*, don't understand, some through *Weakness* are apt to mistake, some through *misled zeal*, are prone to Accomodate Passages to their Desultorie Fancies, and others through *Malice*, to discern Sentences, and send them Abroad under the cloathing of their Wrested, unthought of Glosses: which is none other Treatment, than what our *Saviour*, and his *Apostles* met with. *Luke* 23, 2. 5. *Acts* 24, 5. 6. Yet further I offer a passage of a Lecture, on *Gal.* 5 23. *ad Fin*: Which I delivered in the *Town-Kirk* at the very time of our Mad-cape Rabbles. I hope from the Premisses you are Convinced, that *Mobbish-Tumults*, are contrarie both to *Law* and *Gospel*, and to *Reason*, good *Order*, and *Policie*, and therefore should be abhorred by every good *Christian*, and are Insufferable in any well-governed or *Civilized Societie*, and I cannot believe that any Persons of *Note*, for probitie, wisdom, or Discretion, can so much as in heart, approve such horrid Practices.

Now Sir, seeing there was neither *intentio operis*, in my Sermon, nor *intentio operantis* in my Mind, it is most inconsequential, that I should be loaded with the injurious imputation of raising the Rabbles of *Glasgow*: For accidental, and unforeseen ill Events are not to be ascribed to *innocent* occasions, as if they were the *efficient* Causes thereof; this were indeed a very dangerous Tenet to advance, as it is too *illogical* to be admitted: By the same unsound way of arguing, the Preaching of the Gospel, may be taxed as Seditious, because *accidentally* and *eventually*, Disturbances and Wars may follow: which yet is not to be imputed to the Gospel, as directly and *Causally* productive thereof, but to the *Malignity* and corruptions of evil Men, as our *Saviour* foretold, *Matth.* 10. 34, 35. It seems Mr. De Foe hath forgotten his *Logicks*, to distinguish betwixt *Causa per se*, & *Causa per accidens*, as also, a *dicto secundum quid*, *ad dictum simpliciter*, & *vice versa*: But with respect to all *Sophistical Sycophants*, I join with *Ovid's* Vote, --- *Careat successibus opto, Quisquis ab eventu, facta notanda putat*. Moreover Sir, I cannot pass to notice Mr. De Foes *Paralogistick* way of Tacking together Sentences, spoken at different and distant *Periodes* by this *Legerdemain* the more plausible to set off his *Misrepresentation* of me: *viz.* After he makes me to speak his Words, Addresses will not do, &c. he conjoyns therewith, wherefore up and be valiant for the Ci-

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ry of our GOD, whereas the two Texts, 1 Chron: 22: 16. 2 Sam: 10: 12. were not spoken up on the back of my saying, we should also do all we can with Men, &c. But were brought in one another purpose, viz. 6 Reas: Why we should be concerned in both our Civil, and Religious Rights and Privileges, because, they that are acquainted with History know, how Gloriouslie their Fame and Praise is founded, who have been concerned in the welfare of their Nation, and Posterity: On which account Joab is noticed in the Immortal Records of Scripture. 2 Sam: 10: 12. Be of good courage, and let us play the Men, for our People and for the Cities of our God, and the Lord do that which seemeth him good: And again towards the close, I bring in the same passage, when exhorting to the duty [to wit, of Addressing] with the same Breath I expressed, for what purpose alone I Cited it, i. e. Let us do our duty and leave the event to God: Also, concerning the other Text: 1 Chron 22: 16. Arise, and be doing, and the Lord be with thee: I often close my Publick Sermons with it; Hence, a worthy and judicious Gentleman, suggested to me his Observation, that I closed my Sermon, on Eph: 5: 11. [Preached at Glas: Aug: 1702, before the Societies for Reformation of Manners, which he hath by him in Manuscript] with the very same words: I come now to another thing concerning Mr. De Foe, to wit, to Document how far he hath failed in his Honesty. Sir, When I was at Edinburgh in April 1708. Baillie James Montgomery, and John Spreul, Merchants, were earnest with M. De Foe and me to have a Meeting, in order to the removing Antimosities betwixt us, accordingly we met, and after some Discourse *hinc inde*, about his leaving out of his History, what concerned me, and my suppressing a Printed Reply to his Answer to a Paper concerning D: De Foe: He at length went away, whom the foresaid Persons convoyed down Stairs, and at their Return told me, that he promised to leave out of his History what concerned me, and that I should stop the Publication of my foresaid Reply, which I Religiously observed on my part; but he hath shamefullie failed on his part, having kept still in his History, what concerns me to my Reproach, which by the just Retaliation of Providence issues to his own unavoidable Contumely. Here I give you the vera Copia of the two foresaid Persons, their Letters to me concerning this matter. Edinburgh 29 April 1708. After we were on Horse-back, I went immediately to Mr. De Foe, and gave him your Service, and told him how much Provost Ridger was satisfied that things were Committed, and all past, I asked for the Printed Sheets in that part of his History, and objected and told him, what was to be Obliterated, and in short I told you had suppressed your last, and I promised it should be so, and I took his formal Parol, he should do the same in his Book, and neither Your Name or what else should be touched upon; But I laid the Saddle on the Right Horse, and in fine he bid me, give his Service to you. I am your, &c. John Spreul. The other Letter is Edinburgh 8 May 1708. Am now fully convinced Mr. De Foe will quite leave out any thing concerning you in his History, which may be Depended on, having again past his Word of Honour, before Dr. Forrest, and Mr. Robert Forrest, &c. I am your, &c. Jam: Montgomery. I will say no more of this, it speaks for it self: *ex pede Herculem*: This is far from that Character of the good Man, Ps: 15: 4. He sweareth to his own hurt, and changeth not. Breach of so express promises are a black Brand.

Sir, I come at length to a Third Thing, viz. The Defamatory Names wherewith he brands me, p: 60. A Gentleman of an unhappy Temper. A Weak Good Man.

p. 62. The Warm Gentleman, who from the Pulpit put the Match to this Gun powder, &c. I refer you to the Printed Paper concerning *Daniel De Foe*, where some Light may be found with respect to the Subject in hand: But I insert here the Transcription of two Letters, from the Presbyteries of *Dunbar* and *Hadington*, where I laboured in the Work of the Gospel above Fourteen Years, before my Transportation hither; but ere I recite them, I think fit to signify, that I was in a Demurr to publish thir Letters [Prudence and Self-defence combating within me] specially in Regard the *R. Presbyteries* speak more amply to my Commendation, than I deserve; yet the Consideration of my Deep Concern, to Antidot the Suspicion of being a Man of that *Scandalous Temper and way*, that *De Foe* calumniously insinuates me to be, I even o'recame my Scrupulosity, hoping that Candid and Discreet Persons will not misconstrue me, as guilty of *Trumpetting* my own Praise: Considering likewise the *Occasion* of my procuring these Letters, which was this, One of my *Com-Presbyters* here, said in Face of the Presbytrie, That he had it from some of the *East Country*, that I was a *Firebrand* when in that Bounds, and spoke it at the *Very Time* when *M. De Foe* was misrepresenting me as above; which put me [being not so well known in the *West* as in the *East*] to write to the Presbyteries foresaid, for their Testifications concerning me, which were read in our Presbytrie here, and are as follows: 'We cannot but in *Justice* Declare for Our *R. B. M. Clerk's* Vindication, that while he was in thir Bounds, his Behaviour was very Ministerial and Peaceable; so that there was never the least Ground to charge him with any such Imputation, as being a *Firebrand*; but on the contrary, We can on our Parts very freely testify, that his Ministry in this Country, was both Sweet and Usefull to the Lovers of Our Lord JESUS CHRIST; and his Carriage among us, so very Brotherly and Satisfying, that it was with much Regrate we parted with him, when by the Sentence of the *General Assembly*, he was Transported from Us; And as We are heartily sorry that any should have loaded him, with such a Charge, so We are perswaded that whoever has done so, hath been under some Misinformation, which We are sure never came from any of Us. *Hadington, 23 April 1708. Signed* in the Name, and at the Appointment of the Presbytrie, by *Math. Reid, Moderator*. In like manner, the *Presbytry of Dunbar* (Met at *Edinburgh* on Occasion of the *Synod* there at that time) express their Testimony-- 'As to our *R. B. M. Clerk's* behaviour, Conduct, and manner of Conversation in all Respects, while in our Country-side, we remember him, and his being among us, with the greatest Satisfaction; and we cheerfully testify, that he was so far from shewing any thing of a *Fierie Temper*, while in our Country, that on the *contrary* his Brethren and he, Lived, acted, and conversed together with the greatest *Peace, Harmonie and Concord*, and parted with him, with very great unwillingness and Reluctance. *Edinburgh May 6, 1708. Subscribed and Signed*, at the Appointment of the *Presbytry of Dunbar*, by, *George Turnbull*. I hope Sir, thir two ponderous and Venerable Authorities for me, will over-balance Mr. *De Foe's* Misreports against me. Pray, Misconstrue me not in adding that I am not afraid of my Reputation being shaken or lessn'd with these that know me; and as for these who *know me not*, and *know Mr. De Foe*, I presume neither their Charity, or Discretion, will permit them to take for Canonical or Infalible Truth, what he rashly obtrudes on the World, specially his foresaid *Apocryphal Notes*. And the Calumnious Aspersions cast on my Name by his Injurious and illogical Consequences forced therefrom

therefrom; Hence it may reasonably be expected from Judicious, Wise, and sober Persons, that they will not abett or Justifie Mr. *De Foe* in his Temerarious Lashing the good Name of Innocent People, with his Cynical Pen: for if *Bold* Attacking the Reputation of Men, by Groundless and opprobrious insinuations be inadvertently encouraged, no Man can be safe, for according to the *Matchiavellian Maxim*, *audacter calumniare, aliquid adhaerebit*; Which brings to mind an excellent Passage of *Senecca's* [*De Ira*: L: 2: C: 29.] We should not too soon Credit every thing Reported, many speak falsely with a design to deceive many speak Amiss because they are deceived, another *Curries favour* by Calumnies, and Feigns a fault that he may seem to Lament it; again another is of such a Mischievous Temper, that he does what he can to put Enmity among Friends, &c. I think it not amiss to Suggest here, that they who have acted the part of Informers or Advisers against me; may have little Peace, as they can have no Credit in contriving or contributing to have their Minister traduced and evil spoken of; Such *Sycophants* cannot escape the Just Censure of Impartial and sober Persons, for performing so hateful, and Invidious an Office; Yea Sir, and it will remain an indelible blot in their *Seutcheon* while there is any Memory of them: See *Psal.* 15, 1. *ad fin.* *Fer.* 9. 1. *ad verse* 7. Let such also see the Act of General Assembly 1642. August 6. Sess: 13. Intituled *Act against Skandering of Ministers*. I Conclude with a reasonable Proposal to Mr. *De Foe*, and that the very same in his own Words, which he made to the great Mr. *John How* [now possessed of the *Blessedness of the Righteous*] when in Altercation with him, as I find it *Vol. 1 of Collect: of D: De Foe's Writings* Page 342, "Wherefore Sir unless you make it out--- I hope you will do me so much Justice, as to Recant the Scandal, and acknowledge your self mistaken &c. And I give my Reason in the same *De Foe's* Words, *Ib: P: 415* It can be no Diminution to your Reputation, when you have found your self mistaken and Imposed upon, to acknowledge your Errour, a wise Man will always own, rather than defend a mistake, &c. And presuming Mr. *De Foe* is Sensible he hath been Imposed upon, by Misinformations concerning me, if he practise not his own foresaid Proposal, I will be obliged, &c. *Verbum Sapientis est.*

Some may perhaps say, I have not done well in striking so sore at Mr. *De Foe's* Credit, who on many occasions in his Writings, very well deserves of this Nation; as I find it said by himself, in Answer to the paper concerning D: *De Foe*. p. i. to which Objection I reply; 1st: in General, be obliged to him for his Writings who will sure I am not, having so manifestly abused me in his Prints: 2dly. More particularly, whom has M: *De Foe* to blame for being thus Treated, for he is the *first Aggressor*, and brings the Lash on himself, as it is in the Proverb, *turdus ipse sibi malum cecat*, sure I am, I never gave him the least umbrage of Provocation, I knew him not any manner of way, on the other hand what I am forced to say, is in meer self-defence, which is a Natural Right, every Body claims, and readily practises, when there is Abilitie Answerable to Inclination. 3dly. The credit of a Gospel Minister, Considerate considerandis, is of greater Consequence than M. *De Foe's*: Every Body of Sense and Discretion reckons the Character of a Minister Sacred, and Consequently, the unjust Spuilzie of his good Name is a degree of Sacrilege, and sure there cannot be a greater Indignity offered to the Character of a Minister, than the false and foul Imputation, of being a *Raiser of Rables*, and Rascallie Tumults, which *De Foe* Industiously Pictures me to be, whereupon I may

may justly Recriminate, that he is a Rabler of my Reputation: And further to Spoil a Ministers Credit, doth not only Terminat on him, *Personally* considered, but may be of fatal Consequence, to marr *the Work of the Lord*, in which he is Employed, which is an Office of greater Importance, than to be a *Dub-Skelping News-Munger*. I wish Mr. Reviewer may Penitently Review his Faults, both as a Christian, and Historian, that he may both take off the offence he hath given to many, and also make some Reparation for abusing my good Name, so unjustly.

4. If he should pen *Panegyrics* on never so many Persons, and *hyperbolize* in their Romantick Commendations, that is no Reason, why I should tamely and silently suffer my Reputation to be insolently attacked and exposed; which were all one, as if, because *Tertullus* the Orator caressed and applauded *Felix* the Governor, contrar to his Merit, *Acts* 24. 2, 3, 4. but at the same time called the Apostle *Paul*, a *pestilent Fellow*, a *mover of Sedition*, v. 5, 6. therefore *Paul* should not Apologize for himself; whereas we find, that he did vindicat himself, both amply and articulately, v. 12, 13, 16, 18, 19, 20. Even so, whatever good Names *M. de Foe* is pleased to complement others with, yet if he should call me a *Knave*, an *Adulterer*, a *Thief*, &c. should not I endeavour to clear my self from his Calumnious Aspersions? Or, suppose *M. de Foe* were so opulent, as *gratis* to complement a Score of Persons with 100 *Guineas* each, if yet at the same time he pick my Pocket of 100 *Jacobuses*, [this being made known to me] should not I use lawful Means to recover mine own? and sure *A good Name is better than Silver and Gold*, Prov. 21. 1. Sense and Reason should rule Men, and not fond, blind Fancy, which is a bad Judge, and too Womanish a Master.

5. I have ground to think, that *De Foe* hath little Credit to lose, and the Calumniating of Innocent people, is the Compendious way to Dilapidate it more and more, and make him quite *Bankrupt*: and part of the ground of my foresaid thought is, that I find one of his own Country Men, a Famous *Peer of England*, who it is Presumable knew both his manners and merites at home, giving this Picture of *D. De Foe*, in the compleat *History of Europe*, for the Year 1705, P. 494. 'His Papers, says he, contain Malicious Innuentions, and false Suggestions, he is a Man of great Rashness and Impudence, a mean Mercenarie Prostitute, a State Montebank, an Hackney Tool, a Scandalous Pen, a Foul-Mouthed Mongrel, an Author who writes for Bread, and Lives by Defamation, &c.

I add here one occasion of that part of *De Foes Character*, *An Author who Writes for Bread*, that it is an Errour to encourage Mercenarie Pens, to Write Histories, for such are in manifest hazard of being byassed and bribed to Write partially: Hence says the Author of the *Athenian Societie*, 1. Part. P. 10. 'That none but a Man of Quality and Estate should meddle with Compiling of Histories, who are, or ought to be above the Partialitie, and the Weakness of being byassed by Affection, or Interest, &c.

Sir, I hope, from the Premisses, it is evident that I am Innocent of that Impious and Opprobrious Imputation of being Accessory to so Scandalous a thing, as raising the Rabbles at *Glasgow*, Calumniously and Confidently Storied in the foresaid History of the Union: And that likewise *M. De Foe* hath made too rash a *Stretch*, justly worthy of a Severe Reprimand, and whereby he hath precipitated himself into a Snare; of which I gave him timeous Advertisement near two Years ago, in my Printed Reply, Page 2.

His Informers have indeed misinformed him notoriously, that it rather looks like a Trick put upon him, to expose him and bring him into a Snare, than a serious Design to help him, to be a true and Impartial Historian: But, quos perdat Juppiter, eos demerat. To which purpose, I wish M. De Foe would meditate a little on two Texts of Scripture, viz. Prov. 17. 15. He that justifieth the wicked, add he that condemneth the Just; even they both are Abomination to the Lord. Isa: 5. 23. Woe be to him which justifieth the wicked for reward, and taketh away the righteousness of the righteous from him. Sir, I beg your Pardon for being so Prolix, but my Concern is so great, I know your Discretion and Sympathie will easily Indemnifie,

Your, &c.

J. C.

J. Clark Minister of the Trone Church in Glasgow

P O S T S C R I P T.

MR. De Foe's History of the Union hath the 60 page [which particularly concerns me] differently Printed in many Copies, with considerable variations, to Humour some different Parties concerned about me, which jugling trimming way, at the same time to say and unsay, stricks deep at his Veracity, and the Credit of his History, Nota, I refer to the Copy, that Page 60. speaketh of me thus,--M. C--K. Minister of the Trone Kirk Preached, &c: and to that which Readeth thus--A Minister in the Trone Church, &c.

Prov: 10: 18: He that uttereth a slander, is a fool.

The Paper concerning D: de Foe, in Defence of Mr. Clark, is to be sold at the Places under Insert.

EDINBURGH.

Printed by John Reid Junior, and are to be sold at Alexander Henderson his Shop in the Luckenbooths, and James Wardlaw his Shop on the South-side of the Streer, below the Cross of Edinburgh, and also, at James Stewart his Shop in the Salt Mercat in Glasgow.



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